



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

This book must be read slowly, reflected upon earnestly; it is a significant discussion of a supreme subject.

**The Disease and Remedy of Sin.** By W. Mackintosh Mackay. New York: Doran, 1920. Pp. xii+308. \$2.50.

The author is pastor of Sherbrooke Church, Glasgow. He has been trained in medicine and theology. He approaches the subject from the standpoint of a pastor, whose work has brought him into closest touch with men. He holds that religion is of the very substance of life. He examines the matter of spiritual health with the thoroughness of the physician to the body. He describes his book as "an essay in the psychology of sin and salvation from a medicinal standpoint." The first one hundred and fifteen pages have to do with the character of sin as disease. The remaining chapters deal with the remedies for sin. The chapter headings reveal the method of the preacher; such as these are inviting: "Prayer as a Medicine of the Soul"; "Remedia Crucis"; "The Divine Surgery of Pain"; "The Faith of Little Children—Preventive Spiritual Medicine." Preachers especially and all students of the phenomena of Christianity will find this a fresh, stimulating book. It will add a new accent to the usually dismal discussions of sin and salvation. We felt the joy that arises from new certainty that there is help for the soul in its sin and sickness and that getting well by God's help is about the finest experience in all life.

**Childhood and Character.** By Hugh Hartshorne. Boston: Pilgrim Press, 1920. Pp. viii+282. \$1.75.

Professor Hartshorne has written this book in order to introduce his readers "to the study of childhood religion at first hand." In the first chapter, which is of the greatest importance in laying the basis for the discussion, high ground is taken. Our interest in the religious character of childhood is grounded in our yearning for the coming of the new social order "whose motive is love, whose ideal is the brotherhood of man, and whose destiny is the commonwealth of God." There follow sixteen chapters in which the content of the religion of childhood and early youth is studied with sustained interest and excellent method. The two chapters on "Making over Human Nature" is especially valuable as indicating the change in point of view from the older conception of instantaneous conversion by the power of divine grace. Whether we have sufficient accounting for all the forces that enter into the determination of the religion of childhood in such a survey as this is open to question.

Take a recent biography as an example. *Christina Forsyth of Fingoland* by W. P. Livingstone describes the experience of a girl of fourteen that conforms to the older type of "conversion." Have we come to a new day when such experiences are to be the exception rather than the rule? Are both forms normal? The index shows no reference to Christ and the only consideration of Jesus that is extensive is two pages discussing the idea of Jesus in the mind of a five-year-old. There certainly is a larger place than this for Christ in the religion of childhood.

**The Theology of the Epistles.** By H. A. A. Kennedy. New York: Scribner, 1920. Pp. xii+267. \$1.35.

Professor Kennedy of New College, Edinburgh, makes in this volume a significant contribution to the "Studies in Theology Series," to which we have learned to look for serious and constructive work by scholars of distinction. There is a brief introductory section, devoted to the scope and method of the study. Then follows a survey of Paulinism, covering one hundred and forty-seven pages. This is succeeded by a study of those phases of early Christian thought in the main independent of Paulinism, to which fifty-seven pages are devoted. The concluding section is a treatment of the theology of the developing church as it appears in the epistles to Timothy and Titus, James, Jude, and II Peter, covering thirty-four pages. There is a useful bibliography and the indexing is thorough. The treatment of the theology of Paul is excellent. The author brings out the full meaning of the significant phrase "In Christ" fully and thereby reveals the inner and mystical heart of the great apostle. The study of the epistle to the Hebrews is clarifying. We venture to suggest that a most profitable course of reading for the winter on the part of alert-minded ministers might be made up of *The Theology of the Gospels* by James Moffatt, the volume now under notice, *Protestant Thought before Kant* by A. S. McGiffert, and *History of Christian Thought since Kant* by E. C. Moore. A course of study like this would bring new strength into the year's preaching and joy into the life of the preacher.

**Man and the Universe.** By Sir Oliver Lodge. New York: Doran, 1920. Pp. 294.

The visit of Sir Oliver Lodge to America coupled with the interest in spiritism warrants the issuing of *Science and Immortality*, as this book was originally named, under the title above by which it was originally known in England. There are four sections containing thirteen chapters. The first section is composed